

Truths Purchase:
OR
A Commoditie, which no man
may either neglect to buie, or dare to sell: laid
forth in two Sermons upon Prov. 23. 23.
by Samuel Hieron Minister of
the word, at Modbury
in Devon.

Very necessary for the times, in which
so few seeke after the Truth, and so many fall
away from the profession and practise
of the Truth.

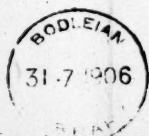
Reuel. 2. 25.

That which ye have already, hold fast till I come.



PRINTED BY IOHN LEGAT, PRIN-
ter to the Vniversitie of Cambridge. 1606.

And are to be sold at the signe of the Crowne in Pauls
Church-yard by Simon Waterfon.



TO THE RIGHT Worshipfull, my very

good Ladie, the Ladie Elizabeth
Champernowne, of
Modburie.



Adams, heeing well perswaded both of your good knowledge in Gods holy Truth & of your unfained affection hereunto, I haue emboldened my selfe, to present you with these two Sermons touching Truth: yet not for your selfe alone, but that from you, they may passe to the common vse of all the Louers of the Truth. I doubt not but that your La. doth both see, and bewaile the miserie of these wretched times, in which Atheisme, and Policie (falsely so called, beeing indeede little better then plaine villenie,) and Temporizing, haue like a canker, fretted out the very heart of Pietie. They are but a few, which suffice to search out the Certaintie in matters of Religion, or which care to haue stablished hearts, and to know precisely, which is the True God, Baal or the Lord. Men had rather halt betweene two opinions, that so they may be for all Times, then vndergoe the labour of giuing aduised Resolution. On the other side, if we come to those, (which yet will needes be religious,) what a woofull

Luk. 14.
Heb. 13. 9.

1. King. 18. 21.

The Epistle Dedicatorie.

2.Tim.3.6.
2.Theff.2.11.
Gal.4.

Rev.3.16.
Hag.2.9.
Jer.3.14.

Amos 3.11.

Iam.3.6.

2.Tim.4.3.
Rev.6.10.
Rev.22.10.

2.Pet.3.17.

Iud.3.

Iam.5.10.
A.Q.14.22.

Math.23.15.

2.Tim.4.4.

falling away doe we behold? In some to Poperie, being lead captiue(God in iustice sending them strong delusions) by those False brethren, which are priuily crept into euery corner, through the remissiones of these Euill Times. In other some to Prophane-nesse, and to that which is of all other the worst, luke-warmenes. So that we may well say, Except the Lord of Hosts had reserved vnto vs euen a small remnant, cutting out(as it were) one of a citie, and two of a Tribe, as the shepheard taketh out of the mouth of a lyon, two legges, or a peece of an eare, according to the Election of grace, we should long ere this haue beene as Sodom, and like vnto Gomorra: we had beene(as it is saide of a cursed Tongue) a very world of wickednesse. Now, things being so, there are three duties required of all that feare God. The first is, to long for the Appearing of Christ, and to crie day, with the Soules vnder the Altar, How long Lord, holy and true! Euen so come Lord Iesus. The other is, to beware lest they be plucked away with the Errour of the Times, and fall from their owne stedfastnes. The third is, euery man in his place, earnestly to contend for the maintenance of the Faith, and the aduancement of the Gospel: and to be as industrious, to conuert the goers astray, and to exhort the Believers to continue in the Faith, as the Pharisees call, both Iesuits and Seculars are, to compassse sea and land, to make men of their profession, and to sturme them from the Truth vnto Fables.

The Epistle Dedicatorie.

bles. In desire to performe some part of this latter dutie, as I first preached these Sermons. so with the same intent I doe now publish them. The Text I am sure, is excellent for the purpose, but for my manner of handling it, I leave it to the censure of Gods Church. In Preaching I have ever accounted plain-nes, the best eloquence, and the carriage of matters so, that those of the lowest forme may learne somewhat, the soundest and surest learning. If any censorious disposition shall say, that these things are too meane for this ripe and exquisite age, let them consider, that at the building of Salomons Temple, there was roomes as wel for Burden-bearers, as for other more curious Artificers: and at the first making of the Tabernacle, not onely the Bringers of blue filke, and purple, and scarlet, but even the poorer sort which brought Goates haire, and Rammes skinnes were accepted. How ever it be, I doe more then hope, that your La. will kindly accept it from me, and entertaine it as a Testimonie of my love, and not so onely, but use it also for your comfort. And so praying the Lord, so make your heart stable and vnblameable in holines, I commit your La. to his grace in Christ Iesus. Moaburie. Novemb. 14. 1606.

1. King. 5. 15.

Exod. 25. 4. 5.

1. Thess. 3. 13.

Your La. in all good affection,

Samuel Hieron.

1. The first part of the report is a general
description of the project and its objectives.
2. The second part is a detailed description of the
methodology used in the study.
3. The third part is a description of the results
of the study.
4. The fourth part is a discussion of the results
and their implications.


5. The fifth part is a conclusion.

6. The sixth part is a list of references.

Prou. 23. 23.

Buy the Truth, but sell it not.

The first Sermon.

 His short speach of Salomons, containeth in it two things: 1. an Iniunction, *Buy the truth*: 2. an Inhibition, *Sell not the truth*. First of the Iniunction. To make way vnto the profitable handling whereof, we are to examine two things: 1. what is the Truth: 2. what it is to *Buy* the same.

Truth is but one, and it is in God, and of God; nay it is God himselfe. For the nature of God is not subiect to any attending properties; whatsoeuer is in God, is God. As he is *Mercy* it selfe, *Iustice* it selfe, *Goodnesse* it selfe, so he is also, *Truth* it selfe. *God is Truth*, saith Moses, and *I am the Truth*, saith Christ of himselfe. Yet neuerthelesse, this Truth which is but one, and is primarily in God, is from him conueied into diuers other things, which in that respect are also rightly termed *True*. For, as the Sunne is the Fountaine and

What is meant by Truth.
Quicquid est in deo, Deus est.

Deut 33 4.
Ioh. 14. 6.

naturall seat of Light, yet that Light is thence deriued into many other Bodies naturally fitted to receiue it, which are therefore truly termed *Lightsome*; so, though God, is in that sort the Head & spring of all Truth, that he is called euen *Truth* it selfe, yet his *Truth* is communicatēd vnto other Things also: and every thing is so farre forth called *True*, as it is squared and made answerable vnto that eternall *Truth*. And as diuers resemblances in many glasses, being set together, doe come all from one and the same Face, which is set against them, so all that Truth, which is in other things, fetcheth it first Beginning from the Lord

Now howsoeuer, the end of all our Endeauours, is the vnion of this *Truth* to our vnderstanding, and the knitting of our soules vnto God, (wherein the the very heathen by the Light of nature placed mans Happines,) yet this is not so properly that Truth, which is here commended to vs, but rather some inferior *Truth*, which is substituted by God, as a meanes to bring vs vnto himselfe. And yet, neither is it that *Truth*, which God hath sealed in Nature, and naturall things; because, so it is that the Creature partaking of Mans corruption, is *subiect to Vanity*: and by that meanes the natieue *Truth* thereof, is so tempered with lying deceitfulness, that the Heart of Man (being in it selfe a meere lie) is not able to seuer each from other, but is rather thereby made

made more vaine, and to turne the *Truth* of God, shining therein into a *Lie*. So weake an instrument is the Booke of nature to beget *Truth* in our heartes.

Rom. 1. 25.

There is then another *Truth*, which hath beene framed by God himselfe, which neither can deceiue, nor be deceiued, and that is, *The Holy and precious word of the Almighty*, which by the spirit of God is called *Truth*. *Sanctifie them with thy Truth, thy word is Truth. The word of Truth which is the Gospell. And, the Milke of the word without deceit.* And this indeede cannot but be the *Truth*. First, because of the Author of it, which is the God of *Truth*. Secondly, because of the Penmen of it, *Holy men*, which wrote of no priuate motion. Thirdly, because of the confirmer of it, *Christ the Truth*. Fourthly, because of the Interpreter of it, *The Spirit of Truth*. And if it were fitting to the Text, it were easie to shew, the *Truth* of the Scriptures aboue all other *Truthes*, that it is both the most auncient *Truth*, and the most true Antiquitie. Now, there is yet another deriued *Truth*, which is drawne out of the *Word*, and is, as it were the Briefe and Summary thereof. It is that which Paul in one place calleth the *Forme of Doctrine*: in another place, *the proportion of Faith*: in another, *the Truth which is according to godlines*. And this may fitly be compared vnto the mount *Nebo*, vpon which the Lord placed Moses that from thence he might see all

Ioh. 17. 17.
Col. 1. 5.
2. Cor. 13. 14.
1. Pet. 1. 2.
Psal. 119. 5.
2. Pet. 1. 20.
Ioh. 14. 6.
Ioh. 14. 17.

Rom. 6. 17.
Rom. 12. 3.
Tit. 1. 1.
Deu. 34. 4.

the borders and limits of the promised Canaan: so from this, and by the helpe hereof, a man be able to comprehend with all the Saintes, what is the bredth, and depth, and length, and height of Religion. So then, here is the Issue of my speach, that by *Truthe* in this place, is meant the *Truth* of Religion, grounded vpon the Rule of *Truthe* which is the scripture.

VWhat it is
to Buy the
Truth.

LUC. 18. 24.

Now for *Buying*, we must vnderstand, that it is not any making merchandize of the *Truth*, like to that beggerly sale of the Romish Trumperie; as though a man could by mony, purchase the graces of Gods Spirit: which if it were so, Christ should be proued a Liar, who saith, that with *difficultie* they that haue Riches shall enter into the kingdome of God: whereas, if saluation were a mony matter, the Rich were like to speed best. But because *Buying* is vsually of things of greatest cost, and greatest necessitie, therefore to signifie the paines to be taken in this case, the spirit of God vseth this word of Buying. Againe, because the end of *Buying* is possession, and the end of Possession, is vse; (as Riches is possessed to make rich, Apparell to make gay, and so in other things;) therefore also, the spirit of God, to shew the care we ought to haue, both to haue the *Truth* in possession, and to diuert it to our vse, hath mentioned *Buying*. So then, this *Buying* of the *Truth*, which is commended here vnto vs, vrgeth

END

two duties. 1. To labour to haue the *Truth* of Religion settled in our Iudgemēt s, that so we may be fulfilled with the knowledge of Gods will, in all wisdome and spirituall vnderstanding. 2. To conuey it thence into our affections, that so there may be begotten there, that which Dauid calleth *Truth in the inward parts*. This then is the meaning: *Buy the Truth*, saith Salomon: that is, vse all diligence, spare no coist, refuse no labour, spend your best indeauours, to come to the knowledge of the *Truth*, and thereby your selues to be transformed into the *Truth*; that you may so become true Israelites, truly religious. So that now this first member of my Text hath brought forth two Instructions: the one is, that we must indeuour for the settled knowledge of the *Truth*; the other that we must make conscience of a holy Practise, and of obedience to the *Truth*: of these two in order. And first of *Buying* the knowledge of the *Truth*.

Seing it hath pleased the wisdome of God, in this place, to borrow a word from the ordinarie courses among men, and to cal the seeking after the *Truth*, a *Buying*, of the *Truth*; therfore it shall not be amisse to follow the Metaphore, and by examining the vsuall circumstances of *Buying*, to giue light to the duty recommended here vnto vs. As therfore in all other Bargains, so in this Purchase of the *Truth*, these things necessarily

B 3 mult

Psal. 51.6.

The sense of the first part.

The diuision of it.

The particulars Branches of this whole Sermon.

must concurre. 1. A desire of the Commodity. 2. A repairing to the Place, where it is set to sale. 3. A skill to discern, and knowe the goodnes of it. 4. A giuing a price proportionable to the worth and value thereof. 5. A storing it vp for necessarie vses, of all these briefly.

The first
Branch.

2. Pet. 2. 2.
Isay. 55. 1.

Psa. 119. 111.
& 174.

First, there must be a desire of the Commodity: that is plaine in Reason. For whensoever a man laieth out his money vpon any thing it proceedeth from a desire to be the owner of it, and to haue it in possession: and so the first thing in this *Buying*, must be that, which the Apostle Peter calleth *Desiring the sincere milke*, &c. which *Isaiah* termeth *Thirsting*; which *Dauid* in one place calleth, the *clayming* of the Lord his *testimonies as an Heritage*: in another, the *longing after Gods salvation*. Now the desire of a commodity, springeth ordinarily from these two things. 1. a mans owne necessitie. 2. the excellencie of the thing it selfe. His owne necessitie maketh him willing to buy: the excellencie of the thing, maketh him willing to buy, *This*, rather then any other. So that to the end, we may come to this first degree, of desire to *Buy* the *Truth*, we must labour to feele these two things. 1. what neede we haue of it. 2. what an excellent thing it is to enioy it. To shew our need many things might be alleged: I will be as brieve in it as I can, because, me thinketh, I doe feele my matter, like to a spring,
the

the further it goeth, into the more streames to diuide it selfe. Man by nature in respect of spirituall graces, is the poorest Creature vnder heauen, he commeth not into the world with a bodie so naked, but he commeth also with a soule as vtterly stript of all goodnes. To touch onely his penurie in regard of Knowledge. He hath in his vnderstanding no true knowledge of God, but onely so much left, as may make him inexcusable before God. And therefore the Scripture doth well, so often to besoole him, as Salomon doth by name in the booke of the Prouerbes. When man hath to doe with these earthly things, he seemeth to haue some sharpnes and dexteritie: but when he commeth to spirituall things, he is cleane blunted, *They are foolishnes vnto him, neither can he know them.* It is with the Eyes of his soule, as it is with the Eyes of his bodie. Our eyes looking vpon the earth, and those baser substances, seeme quicke and piercing, but let them be turned vp to behold the glorious Bodie of the Sunne, they are cleane dazeled, and seeme to see an hundred seuerall colours, where there is no colour: such a maze is the wit of man by nature brought into, whē he cometh to behold & consider of spiritual matters, he wil runne you into millions of absurdities. Take you Nicodemus, a great wise Pharisee, and tell him of the *New birth*, you shal strike him into such an amazement,

1. Cor. 3. 14.

Ioh. 3. 9.

Act. 17.

Aliud est ca-
sere, aliud in-
digere.

Ioh. 9. 3.

Eph. 4. 18.

ment, that he will crie, *How can this be?* Go among the learned Philosophers, and discourse in their hearing of one Iesus, who was dead, and now liueth, and of the Resurrection; what will they say? Some will mocke, and call thee *Babler*, that teachest such stuffe: and they which are the most staied among them, will put it to a demurre, they will heare thee againe of this thing. This is mans naturall pouertie in this case. Yea, but will some man (perhaps) say vnto me: Put case, this be true, that I am thus without knowledge of the Truth of my selfe, is it any daunger to continue so? There be some things, which a man hath not, yet can not he be said to want them, because he hath no vse of them: It is one thing to be without a commoditie, another thing to stand in neede of it. To cleare this point therefore in one word: There is as much neede of knowledge, as of saluation. If thou hast need to be saued, thou hast need to haue knowledge also. *This is life euertlasting, to know &c.* And Paul describing the estate of a naturall man, putteth these two together; his *Cogitations are darkened*: and, he is *a stranger from the Life of God*. Ignorance and Destruction; Knowledge and Saluation, goe togiether. If this be not sufficient, to shew the necessitie of Knowledge, I knowe not what may perswade vs. Now for the excellencie of Knowledge, if a man had the Tongue of men and Angels, he could not
speake

speake sufficient in commendation of it. The Heathen knew, that Reason, is that which maketh man better then a beast: and the enlightening of Reason, by Knowledge, is that, which preferreth one man to another. Now, if knowledge be in it selfe a thing so excellent, much more the sauing knowledge, I meane, the knowledge of Gods *Truth*. This maketh the people of God the wisest people, *This is your wisdom*, saith God, *and your Understanding*. It bringeth a man to haue a kinde of familiaritie and acquaintance with God himselfe: yea, it enableth a man to conceiue the things which *pass knowledge*, namely, *the peace of God, and the loue of Christ*. No meruaile then, though Dauid reioyced at it, *as one that findeth great spoiles*: and that Paul, did account all things but dogs-meat, for the excellent knowledge sake of Christ Iesus. For both Dauid was thereby made wiser then his teachers, and Paul by comprehending it, was comprehended also of his Saviour. Thus in part, may we see our neede of Knowledge, and the worth of Knowledge, to prepare vs to the purchase of Knowledge.

To make some vse. This point touching desire of Knowledge, is worthie the pressing vpon the Consciences of men: because the world hath at this day, so many such fooles as Salomon speaketh of, which haue a price in their Hand, but they haue no hearts to get wisdom. They haue the meanes to bring

C 1

them

Deut. 4. 6.

Phil. 4. 7.
Eph. 3. 19.

Psal. 119. 162.

on Gal. 3. 8.

Psal. 119. 99.
Phil. 3. 12.

The Vse.

Pro. 17. 16.

them to the knowledge of the *Trush*, familiar, common and easie, but haue no affection thereunto. Tell them of Knowledge, it is as the finging of songs to an heauy heart, a matter which *fitteeth* not, it hath no relish nor sa- uour in the world. Tell the couetous man, the extorting Gentleman, the engrossing Mer- chant, the enhaunsing husbandman, of a co- moditie, of a secret bargaine, of a meanes of gaining, it is like enough, he will soone giue thee the hearing, and take thine Information as a fruit of great kindnes: but, talke of the Knowledge of Religion, and of the meanes for attainment to it, thou hast (as the saying is) told a tale to a deafe man, he would as leife thou hadst kept thy counsell to thy selfe. And hence (oh wofull case) it is come to passe, that grosse and intolerable ignorance, like a disease, hath ouerspread the greatest part. The multitude know nor (as we say) the right hand from the left: the best of vs be but smatterers, and our knowledge little better then *vaine iangling*. There is, I know, store of that knowledge which Micah speaketh of, *The statutes of Omri are sought for*: men are cunning in penall-precepts, and in the know- ledge of Law-points. There is also plentie of the knowledge which Christ mentioneth, men can *discerne the face of the skie, and the signes of the Times*: Neither is there any want of that skill which Amos toucheth, of *making a small Ephraim, and a large Sockel*. These times abound

Surdo canis.

1. Tim. 1. 6.

Mic. 6. 96.

Math. 16. 3.

Am. 8. 5.

abound in these knowledges : but as for the
onely necessarie knowledge, the Knowledge
of Religion, almost no man esteemeth it; it
seemeth to vs, as a withered braunch, which
hath neither forme nor beautie, we see no-
thing in it, why we should desire it. Now be-
cause this deadnes and dulnes ariseth espe-
cially, from the want of the feeling of our
owne necessitie, (for, *the person that is full, de-
spiseth an honie combe*) and from our not
knowing the worth of Knowledge (for the
cocke vpon the dunghill, would rather haue
a barley corne, then a diamond) therefore I
beseech you let vs remember, the before-
deliuered matter, touching our owne necessitie,
that we haue not naturally so much as a
draime of true knowledge within vs; and
the excellencie of Knowledge, that without
it we are but as dead men, strangers from the
life of God, without hope, without God in
this world. And so leauing it to your best
consideration, I thus ende this point.

Pro: 27.7.

The next point, is the Coming to the place
of sale. For, as in our ordinarie buying, it
suffiseth not a man, to feele his want of a
commoditie; to know the worth of it, and to
with the hauing of it, vnlesse he also resort to
the place where it may be had: so in this case,
it is not inough, that we find our selues igno-
rant, acknowlegd our neede of Knowledge,
vnlesse we vouchsafe to repaire thether wher
it is ordinarily set to sale, and as it were by

The second
Branch.

Ioh. 7. 37.
I say. 55. 1. 2.

Rev. 3. 18.

Pro. 9. 4.

Col. 2. 3.

Ioh. 1. 16.

Heb. 5. 14.

Proclamation offered to our uses. Now the visuall place of sale, for this commodity of saving Knowledge, is the Church, the Assembly of Gods Saintes, where the ministry of Gods word (the ordinarie meanes of Knowledge) is dispensed. In the Church, by the Ministry of Gods word, we heare Christ making a solemne Oyez, and saying, *If any man thirst, let him come to me and drinke. Come buy without silver and without money: wherefore doe you lay out silver and not for bread? I counsell you to buy of me gold tried by the Fire, that you may be made rich, and rayment, that you may be clothed, and eyesalve, that you may see.* This is the voice of Christ proclayming in the open Market of his Church, and vttering his voice by the Toppe of the high places, who so is simple let him come hither. *In me are hid the Treasures of wisdom and knowledge. Of my fulnes you may receive grace for grace.* So that in the congregation, wher the word is truly & sincerely preached, as in a Publicke Mart, there is that which is fitting to euery man in euery respect. There are the Principles of *Truth*, for Christians of a lower forme: there are deeper points for *exercised Wits*; there is for Magistrates, for Ministers, for priuate men, for euery calling: for the youg man that hee may redres his way, for the old man, to encrease in wisdom, there is truth for the vnderstanding, truth for the conscience, truth for the will, truth for the Affections, that so a Christian may be *perfit*

to euery good worke: whatsoeuer thou dost lacke there thou shalt be sure to haue it abundantly supplied: there thou shalt see discovered the great Myserie of godlines, which is, *God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp into glory.*

1. Tim. 3. 17.

1. Tim. 3. 16.

Thus the church is the place, & the preaching of the word is the Treasure subiected to the view, and offered to the vse of all, which desire to receiue it. And indeede, herein especially standeth the difference betwixt the word Read, & the word Preached. The word read, is as a rich wardrope of a Prince, where many garments of cost are folded vp together in a narrow roome, which cannot so satisfie the beholder, as if the same might be seuerally layd forth before him, time beeing also graunted him, to take notice of euery particular: because, being lapt vp, he can not see the whole beautie, and being together, he is not able to obserue euery specialtie. Euen so it fareth with the scripture. If a man heare the word read, it cannot but draw him to admire the maiestie and riches of the Text, and it will cast some glimmering light vpon the vnderstanding, but when he heareth the riches of it laid open by Preaching, it will much more astonish him; yea it euen ravish him (as it were,) striking a greater terror into his conscience, casting a clearer light vpon his iudgement, working more mightily vpon

his affections. This is not spoken to discountenance the Reading of the word, or to banish the vse of it out of Gods Church, or to deprive it of that respectiue estimatiō which it doth deserue: nay, it is rather spoken to the winning of reuerence thereunto. For indeed, there is no man heareth the word read, more humbly, obserueth it more heedelessly, or listeneth vnto it more affectionately, then he, who by preaching hath beene brought to know the excellencie of the word. So then, here I shutte vp this doctrine. He that desireth to make this purchase of the *Truth*, must repaire to the place where it is set to sale, euen to the House of God, where the word is truly preached, and soundly deliuered.

The Vse.

Math. 9. 38.

This point is also very necessarie to be thoroughly vrged, in regard of the common sinne of the world at this day, which is this, the negligent depending vpon the Ministry of Gods word. For, howsoeuer sound, and sincere, and often preaching, be not so vniuersall and common as were to be wished, if God were so pleased to thrust out more painfull *Labourers into his harvest*, yet it is far more generally bellowed, then obediently and dutifully entertained. For truly, if a man should aske of me, what that thing is in my opinion is, which is at this day almost in every place most hateful, most abhorred, most irksome, most contemptible, least welcome and least regarded, I know not (I speake vnsele-

nedly

nedly) how to answer more truly, then to say it is the Ministry and preaching of Gods word. And to the end that I may not speake at Randon but may lay this fault vpon those in whom it is, I will distinguish those of our Times (to let professed Enemies of our Religion, Papiſts, alone) which either come not to the Place of sale of Truth; or els come as gazers, to looke on, and to fill vp number, into three sorts. 1. The common protestant. 2. The Politician. 3. The proud and selfe conceived man. By the Common Protestant. I vnderstand such an one, as the Papiſt calleth (in scorne so speaking of vs all) a Parliament protestant, that is, a Time-seruer, who looketh no further, then to the Law of the Prince, who is readie for any religion, and is therefore indeed of no Religion. Of which humor, there are (the Lord knoweth) infinite multitudes at this day, all whose Bible is the statute Booke, and the Articles of whose faith, are grounded vpon positie Iniunctiōs. Now the common Religion of this common Protestant, I find to be this. He hath a certaine notice of louing God aboue all, and his neighbour as himselfe, and that he thinketh is as much as he needeth to care for, and after this manner he thinketh with himselfe: *I keepe my Church, as well as the most: I receiue the communion at Easter, as becommeth a good subject: I liue quietly among my neighbours, and wherein am I now so be found fault withall? In-
deede*

Indeed I am not ouer precise: for I hold that to be more then needes: I am no medler with the Scriptures, that I account to be beyond my reach: once, I am no Papist, I content my selfe to doe as other doe, and haue no desire to be singular. Here haue we the right humor of our common men, at this day, this is their Catechisme, these be the very principles of their Religion. Now, hath this man (thinke you) any neede of preaching? careth he to depend vpon the Ministry of the word? Surely no. For he thinketh himselfe of so good a Religion, to haue so good a faith to God-ward, and to be so well minded that he hath no minde of Instruction. And therefore, he is cleere in it, that it were a great deale better, if there were lesse preaching: it filleth mens heades full of matters, breedeth diuision among neighbours, broacheth nouelties, and troubleth the whole countrey. Adde hereto (saith he) that they themselves, which preach, cannot agree; and that distracteth the people; so that their preaching might better be spared, or at the least, be the lesse vsed; and what should men doe which haue families to provide for; and many businesses to dispose of, & much to looke vnto? they cannot intend it, to follow these matters so hard and hotly as it is required. This is the first sort, that is guiltie of this sinne, of not caring to frequent Gods cheaphouse which is his Church, where knowledge of the Truth, is by preaching offered vnto

vs;

vs; and the men belonging to it, are so humored as I haue described. The second in this number is the Politician, who thinketh all Religion to be but a fable, a matter inuented by wiser men to hold the vulgar in subiection, and to busie them withall, least they should fall into worse matters, and runne into further inconueniences. And therefore tell him of preaching, he laugheth in his sleeue, accounting them a sort of silly fooles who esteeme it, and making himselfe beleue, he is a great wise man, because he seeth that which the common sort hath not espied. Thus, as the former in a drowlines and hardned security, contemnueth the word, so this in a very Atheist icall and godlesse profaness, scorneth it, and maketh a very Iest of it. The third in this ranke is the proude conceived man; who walking in the sunne is tanned though he meant it not, so this, by reading now and then, doth a little smell of some rudiments of Knowledge, but yet, that litle in his opinion, seemeth so great that he imagineth that by his priuate Reading at home, he can doe as much and more then by any hearing: and therefore he hath no better opinion of a preacher then the Athenians had of Paul, (*what will this Trifler say?*) So that whereas the Lord tendring our weakenes, and knowing in his wisdom, what is fittest for vs, hath left in his Church the ministry of the word for euery mans Instruction, he careth not for

Ad. 17. 18.

his part, if God had neuer appointed any such meanes, he thinketh he can altogether doe as well without it. This is the proud mans opinion. And thus, by that time you haue referred to every one of these sorts, those that doe by right appertaine to each, and haue shuffled in among them, all Famili-
lists and scorners, and a rabble of other irre-
ligious persons, you shall finde the number of carefull comers, to the house of God, to
buie the Truth at the handes of his Ministers,
to be (as Micah speaketh) like *the summer ga-
therings, and as the grapes of the vintage*, to be
but a small number, scarce an handfull in re-
gard of the multitude. I beseech you there-
fore, let vs learne this lesson from this place,
to loue the gates of the Lords house, to let
our feet weare out the Treshold of it, to giue
attendance at the Posts of his doores: and to
say also one to another, *Come, let vs goe vp to
the mountaine of the Lord, &c.* And let these
carnall reasonings goe, as to say, (looking
but to the face and gifts of the Preacher)
what is he, that he should teach me, and why
may I not profit as well by some other
course? but remember, that the *Power of God
is made perfect through weakenes*: and that as it
was a greater honour to God, to ouerthrow
the walles of Iericho, by the noise of rams-
hornes, then if it he had done it by Canon-
shot; so it is more for Gods glorie, by the
*Foolishnes of Preaching to save those that be-
leeue,*

Mic. 7. 1

Isay. 2. 3.

1. Cor. 1. 27.

1. Cor. 1. 27.

leues, then if an Angel should descend from heauen to instruct, nay, then if the Lord himselfe should speake with some audible voice to conuert vs. And surely, as in Buying and selling, that Bargaine is by law most warrantable, which is made in open market; so I account that knowledge most acceptable vnto God, and most like to receiue a blessing frō him, which is gotten publicly, by the ordinarie course appointed for that purpose. Howsoeuer, I doubt not, but as a man hauing publicly bought a commoditie, may priuately husband it, to his owne best behoofe, so that which is deliuered openly may, (nay ought) by priuate reading, praiier, meditation, and conference, be encreased. And thus much for this second Branch.

The third thing in this Purchase of *Truth*, is, Skill to discerne. For as in Buying, in regard of so many counterfeit Wares, of the mingling good with bad, and the great deceit of the world, it is good for a man to haue skill to preferue himselfe from cozenage, and from cause-les expense vpon vnprofitable goods: so in labouring after Knowledge, in respect of so much blending mans inuentions with holesome doctrine, it is requisite, that we be able to put a difference betwixt holy, and corrupt, true and false, profitable and vnprofitable Teaching. And this is a thing, which the Scripture also in many places requireth of vs. *True the spirit*, saith

The third
Branch.

1 Ioh. 4. 1.
1. Thel. 5. 22.
Pro. 14. 15.

Act. 17. 11.

Ioh. 10. 5.

Eph. 4. 12.

Author facit
nominis.
Amb. in 1. The.
cap. 5.

May. 8. 10.

Gal. 1. 8.
2. Ioh. 30.

John, *whether they be of God or no. Try all things,* saith Paul: and he is a foole, saith Salomon, *that will beleue euery thing:* and for this cause the noble men of Berza are commended, because hearing the Apostles preach, they *sought the scriptures daily, whether those things were so.* And our Sauour hath pronounced it generally of all his sheepe, that they *know his voice, and will not follow a stranger, but flee from him &c.* For howioeuer we doe vrge all reuerent respect vnto the preaching of the word, as to the Ordinance of God, for the gathering together of his Saints, and for the edification of the bodie of Christ; yet we abhorre that Popish tyrannizing ouer the faith of our Hearers, as though we would binde them to giue credit to euery thing we speake, because we speake it: We know, that if he were an Angel from heauen, that should come amongst vs, yet his doctrine must be brought to the *Law* and to the *Testimonie*, as the Prophet speaketh, and if he be found to swerue from that holy doctrine which we haue receiued, he must goe for *accursed*, and, *bid him not so much as God speede*, saith S. Iohn. And this skilfulnes and Abilitie to discerne, as it is euer necessarie, so now especially. First of all, because there are (that I may still follow the language of my Text) so many pety-chapmen, I meane, so many priuie workmen, who are all guided with the spirit of the Beast, sent out and set on worke, by that Antichrist, that

that man of Rome, who are crept almost in-
to euery corner, and vnder pretence of their
deuotions and *Voluntarie Religion, and Hum-*
blenes of minde, insinuate and winde theselues
into many mens Affections, drawing some
to traiterous disloyaltie, some to settled Po-
perie, others to indifferent and depending
vncertentie, that so they may fit and prepare
them for that day, which they haue long ex-
pected, and I pray God they may still with
weariet eyes, and languishing spirits awaite
for. Now to the ende, that these false Bre-
thren, which are come in *primly to bring vs in-*
to bondage, may not carie vs away with drosse
for siluer, glittering shewes for a golden sub-
stance, counterfeit profession, for sound Re-
ligion, we had neede to labour and pray for
discerning spirits. Secondly, this abilitie to
discerne is necessarie, in regard of so many
dangerous and infectious Bookes, which (I
know not by whose default) are sparred a-
broad into all partes, tending to the defa-
ming of the present state, and of our holy
Religion, and to the working of mens affecti-
ons to a more tolerable opinion (if not a to-
tall embracing) of Poperie. Thirdly, this
skill is no lesse necessarie, in respect of so
much corrupt Preaching, both in manner
and matter. First, for the manner of Tea-
ching, it is an ordinarie thing with many
men of gistes, to scorne to seeme to *Know*
nothing but Christ, and him crucified, and to
thinke

Col. 3. 3.

Col. 3. 4.

1. Cor. 2. 2.

1. Cor. 1. 5.

2. Tim. 4. 3.

2. King. 22. 10.

thinke basely of the plaine euidence of the *spirit*: And therefore, they haue more care to abound with excellent words, & with the *en-
-suing speeches of mans wisdom*, then to speak to the conscience of their Hearers; so that in this respect, we had neede to be wise to discern, least our faith should be in the *wisdom of man rather then in the power of God*. Againe, for the matter of preaching, it is now almost in religion and diuinitie, as in the matter of Apparell; every yeare bringeth a new fashion, and then (because of the loue which men haue to noveltie) that, is thought to be the most handsome, most thriftie, and most profitable fashion, only indeed because it is the newest, and so, euery yeare almost, we heare of some new opinion or other, raked out of the dunghill of Poperie, and a new glosse set vpon it, and by and by it is extertained, men that haue itching Eares are readie to listen to it, & are soone wrought to embrace it. This is the great pollicie of the Deuill, neither is there any thing, by which he doth more harme, by which he killeth more soules then by this meanes. When the Lord was purposed to bring a plague vpon Ahab, the Scripture describeth him as it were sitting in counsell, what might be the next way to ouerthrow him. At last, when one had said on this manner, and another on that, there came forth a Spirit and stood before the Lord, and said, *I will entise him; and the Lord said vnto him, Where-*

*Wherewith? And he said, I will goe out and be a false spirit in the mouth of all his Prophets: Then he said, Thou shalt misse him, and thou shalt pre-
vail. Thus it appeareth, that the most speedy way which Satan, beeing put to his choice, hath, to doe mischief, is to sende spirits of Error, priuily to bring in damnable and dangerous opinions. And surely it is iust with God, to giue vs ouer to be seduced, because we haue not receiued the love of his Truth, that we might be saued. So then, that neither insinuating Iesuites may deceiue vs, nor dangerous bookes empoison vs, nor fantastical Teachers beguile vs, nor corrupt Doctours carrie vs away with every winde of Doctrine, it standeth vs vpon to labour to abound with spirituall wisdom, and vnderstanding, that we may discern betwixt Light and darknes, Truth and falsehood, least, leauing to follow Christ, as a shepheard to the fold, we go after Antichrist, as a Butcher to the shambles.*

2. The Cause.

Eph 4.14.

The Use of this point is, to reprove two faults especially. 1. The wilfulnes of some. 2. The vnskilfulnes of other-some. For the first, many there are in this naughtie & crooked generation, who because of the corruption which is in the Teaching of some, (which implieth a possibilitie to be deceiued) and because of the shew of difference in some things, which seemeth to be among other-some, I say in these respects, some there are,

The Use.

are, who are growne to that peeuishnes, that they resolute with themselves, that it is the best course to heare none. We cannot tell, say they, whom to beleue, they are at variance among themselves, and therefore till they doe better accord, it will be the safest, and wisest way, either not to heare, or not to credit any. This is the wayward humor of many in this Age. Their folly (as to me seemeth) may well be manifested, by vrging the present similitude of *Buying*. If a man wanting meat, drinke and raiment, and other necessities, and being perswaded to supply himselfe out of the market, from those which sell, should make this Answer. *The world is so full of deceit, that a man knoweth not whom to trust; they which sell, many of them will beguile their owne fathers, if they should chaffer with them; and the trickes and deuises which tradesmen haue are so many, that it is ventrie to one but a man shall be coosened, I had rather therefore goe neere the wind, and want necessarie provision, then put it to the hazard of Buying*: If I say, a man amongst vs, should plead thus, what would we thinke of him, but that either he were very foolish or verie froward? And so we well might, because, we know, the fraud of others must be prevented, rather by care and circumspection, and not vsed as an occasion for a man to abridge himselfe of his necessities: Is not he then as much a foole, who wanting the sauing knowledge of the

Truth

Truth and being called vpon to re-
 paire to the house of God, where the
 Meanes is offered freely vnto him, shall
 plead strait the deceiuableness of false
 doctrine, the corruption of many Teachers,
 the shew and appearance of contrarieties, as
 though he were therefore to depriue him-
 selfe of the necessarie foode of his soule, be-
 cause it may be, that through want of care,
 instead of being fedde, he may be poisoned.
 We know rather, that he ought to be, the
 more diligent in praier, the more studious in
 the scripture, that so when he cometh to
 buy the *Truth* he may not be deceiued. Thus
 this point meeteth with this humour of wil-
 fulnes. Now for the vnskilfulnes of men, this
 point doth also make against it exceedingly.
 It is too true of the greatest part of our Hea-
 rers at this day, that they are *Children in Vn-
 derstanding*: they want that Iudgemēt which
 Paul speaketh of, to discerne things that differ
 one from another: they are like a waue of the
 sea, every Wind of Doctrine is readie to ouer
 blow them; their *Heartes* are not *stablished*,
 they haue no *exercised Wits*. They will be rea-
 die to crie Hosanna to Christ to day, and to
 bid Crucifie him to morrow; they are like
 those of *Lystra*, who at the first admired
 Paul, and made a God of him, but with the
 turning of an hand, by the counsell of cer-
 taine Iewes, they drew him out of the Citie
 and stoned him; so vnsstable and vnsetled are
 the

1 Cor. 14. 30.
 Phil. 1. 10.

Iam. 1. 6.

Heb. 13. 9.

Heb. 5. 14.

Ag. 14.

the most of vs at this day, that a man may perswade any thing sauing that which ought to be beleueed. Who almost is so skilfull and experienced, as to know euen in the principall matters, and most necessarīe points of Religion, what is to be held as *Truth*, and to be detested as an Error? to be able to say peremptorily; this I am sure is true in Religion, and I will (by the grace of God) liue and die in it; this is an Error, & I hope neuer to yeeld vnto it? You will say (perhaps) this is inough for Preachers. Oh, beloued, I say as Moses did, *I would all the Lords people were Prophets*, I would we were al thus cunning; nay I would men were, or could be perswaded, that this is a dutie, to strue to come to a seled certentie herein. Then ther were much hope of the perpetuating of Religio, then we need neuer feare the restablistment of Poperie, and Atheisme, I am sure would giue vp the Ghost. Well, you see, the *Truth* must be bought, for shame we cannot deny it. In *Buying*, we may be ouereached; in reason we cannot say against it; therefore we should also be ashamed, to be so without Reason, as not to thinke it reason, to labour with the Lord by Praier, to lead vs into all *Truth*; that so we may grow in the *Truth*, and continue firme in the *Truth* vnto the end. And this is an End of the third Branch.

MATT. 13. 29.

The fourth
Branch.

The fourth Circūstance in making this Purchase of the *Truth*, is, to giue the price proportiona-

tionable to the value of the Commoditie, which is indeede the very Act of Buying; the other three, which I haue named hitherto, are but preparatiues to *Buying*. For though a man feeleth his owne want, commeth to the place of sale, trieth and examineth the commoditie which is for his necessitie, yet he is not said to haue bought, till he haue paid the price at which the thing is rated. All the while before, he is said to be but a chapman, and many do all the former ostentimes, who haue no great disposition to buie. So fareth it in our customarie *Buying*, and so it is in this case. It is necessarie for a man to feele the want of Knowledge, to come to the place of Knowledge, to examine that which is proffered to him, but yet he hath not followed Salomons counsell as he ought, vntill he haue paid the price also. Now the price (as I told you) is not money (for, *Thy money perish with thee*, which art of that opinion;) but the price is this, to preferre it in account and estimation before all Things, and so to make it our chiefest labour to attaine it. You shall see this prooned. *If thou seekest knowledge as silver, and searchest for her as for Treasure, then thou shalt vnderstand the Feare of the Lord. The kingdom of Heauen is like to a Merchant-man, that seeketh good pearles, who hauing found a pearle of great price, went and sold all that he had, and bought it. The kingdom of Heauen suffereth violence, and the violent take it by force.* Will you

Act. 8. 10.

Pro. 2. 4-5.

Matth. 13. 45.

Matth. 11. 12.

Phil. 3. 8.

ver. 13.
I count all things loss.

Psal. 119. 113.

The Use.

2. Tim. 3. 7.

haue examples? *I count all things losse* (saith Paul) *for the excellent Knowledge sake of Christ Iesus*: and a little after in the same chapter he compareth himselfe to a man in a race, who, partly to signifie his desire of the prize, partly to helpe himselfe in running, leaneth forward in his running: so (saith he) *I forget that which is behind, bending forward to that which is before, I follow &c.* And if a man might goe further, Dauid may seeme herein a little to haue gone beyond him. *I opened my mouth, and panted, because I loued thy Commandements.* Dauid was so hotte, and egre in this pursuit, that he was euen breathlesse, he was faine to gape for a new supplie of winde. Thus these places, and these examples, I hope, doe sufficiently prooue this point, namely, that the price to be giuen for the Knowledge of the *Trush*, is to set no price vpon it, but to esteeme it aboue all price, and to account that nothing is too deare, no trauaile too much, no paine too great for the attainment thereunto.

The use of this point is necessarie also, because the Church of God is at this day so full of Hucksters, which are euer cheapening, but buie nothing: that is, as S. Paul speaketh, *are euer learning, and yet neuer come to the knowledge of the Trush.* They come to church, and heare, and goe home, and come againe, and heare againe, and so goe round, like a Horse in a mill, and are yet neuer the nearer.

They

They are like the fish in the sea, which live in the salt water, and are yet neuer the saltier: so they heare the word, which is the *salt of the Earth*, and yet are still vnseasoned. Now the speciall reason of it is, because they be no franke chapmen; they would haue too good a peniworth, they will buie the *Truthe* vnder foote, or they will none of it. If to heare now and then, and in hearing, now and then to hearken, and so an ende, and some such superficiall performances will doe it, they will be content to be at the cost, otherwise they wish you a better chapman, the ware is too deare. If you tell them of often Hearing, and of keeping their hearts and eares together from the beginning of a Sermon to the end, of priuate Meditation, of conference, of prayer before to prepare them, of praier after to strengthen them, of redeeming the Time, and setting some part apart for such holy purposes, they make you answer, that you set your Knowledge at too high a rate, and vnlesse they shall find you more reasonable, and that they may haue it with lesse paines, lesse hindrance, lesse disgrace, they are content to let it goe, or els, as men doe when things are too deare, they will take the lesse, and a smaller portion shall suffice them. To shake off this dulnes, and backwardnes, and that men may learne to be ashamed of this niggardize, to stand offering and offering, and like to neere fellowes, to be loth (as it were) to come off

Mat. 5. 13.

with the other penie, I pray you let vs remember the price which the Lord hath set, and whereof there is not one haire to be abated. It must suffer violence, it must be most of all esteemed, and sought for first of all, it must be striven for, and studied about, and cared for exceedingly. If we be not willing to give this price, we doe but pester Gods house, it is in vain for vs to make a shew, and to come hither, as Gods people vseth to come: God can not endure to be dallied withall, either goe through with him, or neuer begin with him. And to comfort thee, take this with thee: the commoditie is better then it maketh shew for: and when thou hast once gotten it, and viewed it better, thou wilt say as Dauid, *The lines are fallen vnto me in a pleasant place, yea I haue a faire heritage:* and thou shalt haue more *joy of heart,* then the Rich worldings haue when their wine and oyle aboundeth. Thus much of this point, which is the very act of *Buying.*

Psal. 16. 6.

Psal. 4. 7.

The Fifth
Branch.

The last circumstance, in this Bargaine of *Truth*, is to store it vp. For as, bought commodities are safely disposed; and laid vp, till Time and occasion shall offer vse: so gotten Knowledge, must be referued in the Storehouse of the Memorie, that when any occasion of vse shall be offered, it may be at hand, either for the Triall of a *Truth*, or for a Direction in life. *Let not the words of my mouth, faith the wisdom of God, depart from thee, but keepe*

Pro. 4. 21.

keepe them in the midst of thy bearts. I haue hidde thy promises in my heart, saith Dauid: and Marie is commended, because shee kept Christs sayings, and pondered them in her heart. And in deede there is great reason, why this of Storing vp, shoulde be added to all the former. For though a man should desire the *Truthe* earnestly, care to heare it diligently, discerne it wisely, obtaine it painefully, yet it will litle auaille, if it doe strait runne from him, if it be as soone forgotten, as gotten, if it be not entertained, and settled, that so it may dwell plentifully in the heart.

Psal. 119. 11.

Luc. 2. 19. 51.

Col. 3. 36.

The Vse.

The vse hereof in a word is this, to quicken and stirre vs vp to beware of a common *Euill*, which is, to leaue the word there, where we heard it, and seldome or neuer to call our selues to an account, how and in what measure we haue profited, how our iudgements haue bene settled, our affections reformed, our consciences comforted, by that which we haue heard. Learne a similitude from *Buying*. A man, who hath bene at the market, or at the Merchants shoppe, and hath there laid out his money, when he returneth home, he will beginne to call himselfe to an account, to see what he hath laid out, where the things are, which he hath bought, and whether he hath not lost any thing thereof: and if he haue, he will returne againe, to the place where he bought it, to trie, if he left it not there, and in the way he will enquire of euery

euery one he meeteth, if they haue not found
 such or such a thing, and will neuer be satis-
 fied, vntill he haue found the same. It should
 be so, with vs, in this case. When we come
 from Gods house, whether we went to *Buy*
the Truthe, after our returne, we should finde
 a time to keepe (as it were) an Audit, with
 our selues, to see what we haue gained, by
 that daies hearing, and should endeauour to
 trie our selues from point to point: If we find
 some things forgotten, returne we must a-
 gaine, to the Ministerie of the word, to see if
 it may please God, that the same things may
 be againe deliuered, & inquire of our friends
 & familiars which were there, whether they
 can helpe vs in recounting those things,
 which through infirmirie haue escaped vs.
 Thus Knowledge would grow vp, Religion
 would thriue amongst vs, and we should a-
 bound in spirituall vnderstanding, and so
 both those which teach vs, should be encour-
 aged, and we our selues should exceedingly
 be comforted. One speciall reason which
 may mooue vs to this care of storing vp
 knowledge in Religion, is the possibilitie of
 a famine of the word of God amongst vs.
 We read, that when there was a famine ap-
 proching in Egypt, Ioseph aduised Pharaoh
 to make prouision before hand in the seuen
 plentifull yeares, and to lay vp corne against
 the time of Penurie. This was good Pollicie
 in humane reason. It shall be no lesse good
 Pollicie

Policie in Religion, now in these times, in which the word of God is plentiful, and we haue it common amongst vs, to treasure vp knowledge against the daies of want, we hauing giuen the Lord, so great cause to take away his word from vs, and to giue it to a nation that shal bring forth better fruits then we haue done. So that indeede (considering our intolerable contempt of Gods *Truth*, and our generall lothing this heauenly Manna) it is rather to be wondred, that the Lord hath hitherto forborne vs, then to be presumed, that we shall still scape away unpunished. I beseech you therefore, let vs now play the good husbands, and bestirre vs, and euen engrosse, as much knowledge in Religion as is possible, that so if ever such a heauie time should come (as Lord, if it be thy will, ever keepe it from vs) we may be able to speake a word in season to our owne soules, and to be a comfort also, and an instruction vnto others: least then, many of vs, which now will scarce steppe out of our doores to heare, shall be glad to runne from North to East, but shall not finde it. This may be, and I hope will be, a motiue to vs, to Buie the *Truth*, while the Market lasteth, and to lay it vp in store against the Times of wofull necessitie. Thus (as I could) I haue endeauoured to discouer vnto you, the whole Mysterie of this Bargaine of *Truth*, so farre forth as it concerneth our care, in labouring to be grounded in the Knowledge of Religion.

Nowe before I doe dismiss this point, it might not be amisse (perhappes) to say something, to those which are the Lordes Officers,

F i

(as

Iob. 32. 19.

Ier. 20. 9.

Rom. 15.

(as it were) in the selling of his *Truth* vnto the people, I meane the Ministers of the Gospell. For sure, by iust proportion, euerie one of these circumstances, seemeth to vrge a dutie vpon them. First of all, if the people, must haue a desire to get Knowledge, it is meete, that they should haue a desire to impart Knowledge. And it is a notable thing, in a Minister, when he is like vnto the vessell to which *Elisha* compared himselfe which hauing no vent, is readie to burst; so that the spirit within him, compelleth him, and *the Word in his Heart, is as a Burning Fire shut vp in his Bones, so that he cannot stay*: And so contrariwise, it is a miserable thing when his bowels are shutte vp, and he hath no compassion in regard of the necessities, of gods people. So then, let this, that the people must haue a desire to learne, teach vs to be of Pauls mind, *euē so long to bestow some spirituall gift among them*. Secondly, they must come to the Church, the Place of sale: there must be some body there to discover the treasures of Gods house, to open the mysteries of Godlinesse vnto *thē*. and therfore it would make mā wish his head were ful of water, and his eies a Fountaine of Teares, to see the state of many Churches. Because my Text speaketh of Buying, I know not whereto better to compare them, then to some old Townes, which haue had yearely faires in them, and are now decayed, and growne out of vse: you shall see
vpon

upon the day in which their faires were wont to be kept, they will hang out a glooue or some such testimonie of such a meeting, but not one whit of ware is there to be sold: so in many Churches, you shall see a Pulpit, a place for a speaker, and another for hearers, but it is but for a signe, he which commeth thither to *buy the Truth*, is like to haue but a reasonable Bargaine. Thirdly, as the People must labour for discerning spirits, so the Preachers, must studie to speake iudicially, that they may say as Christ said to Nicodemus, *we speake that we know*; least they be an occasion of falling vnto any. Fourthly, as the people must equall the price to the worth of the thing, that is, must inestimably value that which is taught, so the Preachers ought to beware of doing Gods *Busines negligently*, of slight and superficiall performance of so waightie a matter. It is generally a fault with vs, that the world hath so beguiled and entangled vs, that it maketh vs so slenderly to prepare our selues to the duties of our publicke Ministry; as though to preach, were a busines but by the way: and that causeth our Preaching to cary the lesse Maiestie and Authority with it, because the wiser sort of our hearers, doe perceiue, that we are often put to our shifts, and doe make Preaching to be but an exercise by the glasse, which time if we can by any meanes fill vp, we hold it to be sufficient; well, if our hearers must buy our

Ioh. 3. 11.

Ier. 48. 10.

Ad c. eph.
gram

Mat. 13. 52.

Ioh. 9. 4.

Col. 4. 17.

Sermons at so deare a rate, let vs indeauour that they may be worth the *Buying*. Lastly, as the people must store vp knowledge, and that now especially, because we know not how neere the dearth is; so we must also now chiefly, bring out of our *Treasures both new & old*, and not be wanting by our forwardnesse to provoke them to diligence in this case, remembring what Christ speaking touching himselfe hath laid vpon vs all, namely *to worke the workes of him that sent vs while it is Day; the night commeth when no man can worke.* Thus much I thought good by the way to adde, touching those, whom the Lord hath deputed to the seruice of his Church, that we may all take heed to our *Ministry, which we haue receiued, so fulfill it.*

*The ende of the first
Sermon.*

The second Sermon.

Prou. 23. 23.

Buie the Truth, but sell it not.



Hough I purpose not to enter into any precise repetition, of the points taught out of this place of Scripture, at the Time of my last beeing here; yet for order and methodes sake, that it may appeare, how I make my two Sermons to agree, and to follow, the one directly vpon the other, I must necessarily entreat you to remember with me thus much; that, as this Text was diuided into two parts, 1. an Iniunction: 2. an Inhibition; so the former part was cut into two members: the one, concerning the settled knowledge of the *Truth*: the other, touching a holy practise, and obedience to the *Truth*. The first of these two, was the matter and subiect of the last Sermon, the latter must haue the first roome in this exercise.

The perfection and good of euery Action is the Ende of it: because, whatsoeuer we

Ioh. 8. 45.

doe attempt and vndertake, something there is which we doe aime at therein, which is by many degrees to be preferred before the meanes leading thereunto. As it is in all other things, so is it in the *Buying* of the *Knowledge* of the doctrine which is according to godlines. For it is not therefore onely to be purchased, that by it the Mist of ignorance in the vnderstanding part might be dispelled, but also that thereby, the Will might be strengthened, the Affectiōs streightened, the Conscience purged, the Outward man reformed, & so the very Bodie of Falshood which *the Father of lies*, hath begotten in vs might be vtterly destroyed. Well then, that we may profit by the handling of this point, I will take this Course: I will shew you first, what this second and inferior *Truth* is, which must be had also to the making vp of this full Purchase. Secondly, I will declare the necessitie of it. Thirdly, I will applie the same to our vse.

And first of all, that we may vnderstand, what this kind of *Truth* is, which from the vnderstanding, is deriued into the whole man, and diuerted to the ordering and gouernment thereof, I take it the best way will be, a little to take view of that which is contrarie thereto, which beeing aright conceiued of, will giue a better light vnto this. Dauid in one of his Psalmes, maketh mention of a certaine Guile, which he calleth a *stirring*
small

tuall Guile; Blessed (saith he) is the man in whose spirit there is no guile. And, our Saviour commended Nathanael in these termes, Behold an Israelue in whom there is no Guile. When we shall vnderstand what this Spirituall Guile is, we shall the better iudge what this other Truth is, which my intent is to vrge in this place.

Spirituall Guile may be in generall thus described: It is a kinde of double dealing betwixt God and a mans owne selfe, in the things which doe concerne his soule. It hath many Branches, which beeing opened will giue a fuller & cleerer light vnto the whole; you may (if you please) suppose this spirituall guile generally named, to be (as it were) the Coate of fig-leaues, which Adam made for himselfe when he had first sinned, wherewith to hide himselfe from God; and the opening of the particulars, (into which I am now to enter,) to be (as it were) the ripping of that coate, and the sundring of each leafe, wherewith the same is patched together. The first branch then of this Guile, is a conceipt of a mans owne good Estate for spirituall things: an opinion that all in him is well, & nothing to be found fault withall. Such a conceipt it seemerh to me, that Paul had of himselfe before his conuersion: *I once was aliu* (saith he) *without the Law:* that is; before I tooke a fuller view of my selfe, in the glasse of Gods Law, I deemed my selfe perfite, I was so zealous of the Traditions of my fathers, that I supposed

Pfal. 32.2.

Ioh 1.47.

(1)

Rom 7.9.

Gal. 2.14.

Luc. 18. 11.

Math 9. 13.

Psa. 10. 3.

Heb. 10. 29.

2)

sed, that I was a man out of the reach of all exception. Such an one also, was the proud Pharisee, who stood prating, and telling God a Tale of his owne good deedes. Such an one also, are they whom Christ calleth *Righteous*; in that saying, *I came not to call the Righteous*; that is, men that are so in their own seeming. And euen such, the greatest part of vs are at this day, lying to our owne hearts, *blessing* our selues, as Dauid speakes. So that it is even the hardest matter in the world, to perswade vs, or to beate it into vs, that our naturall estate, in regard of the abundance of in-borne corruption, is so lamentable, so wofull, and so deeply to be pitied, as indeed it is. And that maketh many carnall men, euen to wonder what Preachers meane, when they speake so vehemently touching the miserie of mans nature, and the extreame danger in which he standeth thereby. Hence also it is, that the offers of Gods mercie in Christ are so disdainfully entertained, and so commonly reiected: men not knowing their owne necessity doe despise the Riches of Gods bountie, and euen tread under foote the Sonne of God. The second branch of this *Spirituall Guile*, is to extenuate and lessen those sinnes which we cannot but acknowledge. As namely, when the word working vpon the conscience, hath made a man euen in despite of his own heart, to confesse himself in some things guilty, the to find this shift, that yet they are

are small and pettie offences, they are no hainous, nor bloody sinnes, and therefore there is no such danger in them, as that they should aske so speedie, and so deepe repentance. This false Tricke we read Saul plaied. When he had preuented the appointment of Samuel for solemne sacrificing at *Gilgal*, (which how great a sinne it was, the reproofe and punishment of it doe declare) yet Saul being challenged for it, and not able to denie the fact, extenuated the matter in these tearmes, *I was bold, &c.* he was content to acknowledge it a little slippe, but loth to yeeld it, to be a matter of that hainousnes, that Samuel would make it to be. And this is the very conceipt, which men haue of many sinnes at this day, as of Iesting, foolish Talking, vn-cleane speaking, swearing, dalliance, wantonnesse, Gaming, Reuelling, Sabaoth-breaking, which though they be in their owne nature verie great sinnes, yet the outrage of these worst times, hath made them so common, that the commonnes, hath much abated the vglines of them in mens Opinion. And therefore, when men are dealt with, for any of these or the like, and cannot but confesse their own guiltinesse, yet they will say, *I hope this is no such great offence, I pray God I neuer doe worse, you neede not make so great a matter of so small a trespassse, and I trust God will not be so extreame for every Trifle.* This is a second branch of this Guile. The third branch is, a

1. Sam. 13.

G 1 Lying

Lying shift, which Satan hath furnished many withall, which is this; to thrust themselves in among the multitude, and to thinke by that meanes to escape away vnespied, or at the least, the lesse blamed. So at this day, the superstitious and ceremonious people, which place all religion, in outward obseruances, doe shroud themselves vnder their fore-fathers, couer the matter with the name of Custom, and with the practise and example of the Multitude; they are content to doe as others doe, and therewith they hope to be excused. In like sort many taken in the common sinne of this Age, I meane, Adultery, when they cannot but confesse it, then this is their Plea, that they be not the first; as though it were wisdom for them to goe to hell, because the way thither is a muchtravailed way, in which a man shall never misse much company. Vnder this kind of *Guilt*, may be comprehended all such courses, the lawfulnessse whereof, men doe ground onely vpon Examples, being of the same mind for matters of godlines and religion, that *Chusai* would seeme to be in state matters vnto *Absalom*, *Whom this people, and all the men of Israel chuse, his will I be, and with him will I dwell.* So say they, *Looke which way the most goe, that way will we goe.* The fourth branch of *Guilt*, is, the setting of a tolerable name vpon a grosse sinne, that so either it may not be seene, or may not appeare in it owne likenes. Thus in the world

2. Sam. 16. 18.

4)

world drunkenesse is called, Goodfellowship; Riotousnesse, Merie-meeting; Gaming, a passing of the Time; Couetousnesse, is termed warines; Coosnage, the living by a mans witte, dissembling, Policie. The vsurer will haue his practise called Interest, or vsage, or Putting out, any thing saue plaine vsury. Implacablenesse is called Stoutnesse; Fornication a stepping a little awry; swearing, a foolish custome; Pride by a milder name is called vanity; Ignorance is coloured with a pretence of simplicitie, and vnlearnednesse; Oppression is said to be the making the most of a mans owne. And thus in many other things, as in these, the Deuill beguileth vs, and teacheth vs to lie to our owne soules. The fift Branch, is, to deriue and translate a sinne committed by vs to another, thereby to ease our selues wholly, or at the least by hauing a partner, that it may be the more light vpon our owne shoulder. So Adam being challenged by God for eating the forbidden fruite, sought to deriue the fault, partly to God himselfe, partly to his wife, *The woman that thou gauest to be with me, she gaue me of the Tree, & I did eat.* So Henah likewise, it was her excuse, *The Serpent also beguiled me & I did eat,* thus you shal haue a sweeter say sometime for himselfe, that he could not otherwise be beleued: the riotous saith, *Companie drew him in:* the vsurer saith, he was importuned to lend, & offered largely for

Gen. 3.11.

the ioane. So the Simoniacall both Patrone and Prelate, are at this day at variance, vpon which of the two, the sinne of corruption should lie. The one pleadeth the greedines of the Ministry, that will offer so deeply: The other alleadgeth the hardnes and straitnes of the Patronnes, whome nothing but a gift in the Bosome can perswade. This is also a tpice of this *Spiritual Guile*. The sixt Branch thereof, is a wrong Reasoning from the examples of the falles of Gods children, related in the Scripture. There is many a man who thus thinketh with himselfe, *was not Dauid an adulter? Did not Salomon keepe many concubines? Had not many of the Patriarches (who notwithstanding were well reported of) multiplicitie of Wives? Was not Noah drunken? Did not Lot commit incest with his owne daughiers? Did not Peter curse and sweare, and denie his Master? And therefore why should I be afraid to satisfie my owne Lustes, and to fulfill my owne desires, and to follow my owne best pleasing courses? No doubt, it may be as well with me, as it was with the: By Repentance, they at last recovered, and so may I.* Thus many a one secretly hartteneth and encourageth himselfe to continuance in Euill, by a false and vniust applying of the falles and blemishes of Gods children. The only vse whereof is, before we fal, to make vs watchfull, beholding in them Mans Infirmities; and after we haue fallen, and are touched in conscience, to put vs in hope of Gods mercie: and not to be

be (as it were) a stale, vnder the shadow whereof, we may the more boldly giue our selues ouer to vngodlinesse. The leauenth Branch of this Guile is, a misinterpreting of those gracious testimonies, which the Scripture hath, of Gods forbearance, and milde dealing with his children, which belong to his Election. It is said in holy Scripture, that *God will spare his Elect, as a man spareth his owne sonne that serueth him*: that in them he will accept the Will for the deede, the Endeauour for the full performance; that he will passe by their Infirmities; that their sinnes shall not separate them from his loue; that he looketh rather to the truth of their Affection, then to the quantitie of their Obedience. These and the like assurances, the Scripture giueth of the Lords conuience (as I may so speake) and of his remitting the straightnes of his Iustice towards those that are his; which things are indeede exceeding full of comfort to all those which know rightly to applie them. But now, many wretched ones hearing this, doe euen cosen themselues with a conceit, that their Heart is good, their Meaning for the best, and their desire to be as holy as the Purest: and so, because God will (in his kindnes) accept good beginnings in his Elect, though the same be but weake, and like *smoking Flaxe*; therefore they imagine that, albeit their courses of life are abominable, and such as in no respect, in regard of

Mal. 3:17.

grosse finnes can be iustified, yet with a pretense and protestation of a good Will and desire, and endeavour, to blear the Eyes of God, and to scape vnpunished at the day of Reckoning. This is a Dangerous subtilty, because it is an Abuse of the riches of Gods mercie, and a turning of the sweetest proprietic of his Nature, into wantonnesse. The eight branch of this Guile is, a Mistaking the nature of sinne: as for example: Some man hauing some one grosse sinne, rainging in him, which (perhaps) is also in the world taken notice of, as, whoredome, oppression, swearing, &c. thinketh with himselfe, that though this be indeede a foule fault, yet it is his onely fault, and many times, he thus communeth with his owne Heart: *True it is (I confesse it) there is such a grosse sinne which I am guilty of, and it may be the world seeth it, and it is some blemish and disgrace vnto me: but what then? I hope when they haue named that, they haue named all: they can (I am sure) lay no other matter to my charge, onely this excepted: and I know no man liueth without a fault, therefore I trust I may be the better borne withall.* This conceipt ariseth (as I haue said) vpon a mistaking of the Nature of sinne, men thinking, that sinne may goe alone by it selfe without companie: as though a man could be giuen to Adulterie onely, and to no other iniquitie: to oppression onely, and to no other vice: to drunkennes onely, and to no other enormitie.

tie. It is vnpossible. These grosse finnes haue many attendants, and it cannot be, that they should goe single. Sinne is the sicknes of the soule. As therefore in the diseases of the Bodie, we see, that euery maine griefe, as the Stone, gout, pestilence, &c. hath certaine inferior griefes annexed to it; so euery grand sinne, hath other petit euills to attend it, and to feede it (as it were) without which, it can neuer come to any great perfection. So that it is a plaine Errour, when a man perswadeth himselfe, This or this is my onely sinne, not considering what a troupe and traine followeth euery foule and open Euill. The ninth branch is, the drawing of a false conclusion out of the Lords long-suffering. It is that which Dauid mentioneth, when he bringeth in God thus speaking to the Wicked man: *These things hast thou done, and I held my tongue, therefore thou thoughtest, I was like thee.* And Salomon, *Because sentence against an euil worke is not executed speedily, therefore the Heart of the children of men is fully set in them to doe euill.* It is an ordinarie reasoning among many, thus, Surely if God were so seuer, or so deeply displeased with my euill courses, as it may seeme by some Texts of Scripture, and as some Preachers would perswade, I doe not thinke he would so long haue forborne me. and (which is more maruailous) that he would haue thus heaped outward Things vpon me; therefore I see not to the contrary,

Psal. 51. 21.

Ecc. 8. 11.

10

Annot. Rhem.
Luc. 11. sec. 5.

rie, (vnlesse I will be afraid of shadowes, and terrified with words) but that I may continue in my owne course, and seeke mine owne satisfaction, as heretofore I haue beene accustomed. The tenth branch of this Guile is, a Hoping to satisfie, and make amends for many Euill courses by some speciall seruices & deuotions, or by some shewes of charitie. This is first, the guilefull conceit of all Papists: for so are our Rhemists owne words, in their notes, that Almes extinguish sinne, redeeme sinne, make cleane and satisfie for former offences, and are to be done as a propitiation to God for former euills. The same is their Opinion of fastings, of penance, of pilgrimage, and the like. Secondly, this is the blinde Imagination of our sottish ignorant people at this day, who (for want of better instruction) are frozen in the dregges of Poperie, and suppose the due obseruation of some solemne festiualls in the yeare, as they come in their course, to be a kind of recompence for a multitude of other defaults; and that if they be precise in the keeping of these, and the like rituous traditions, then they are very religious. Thirdly, this is also a deuise by which many worldly men deceiue themselves, who hauing by rapine and extortion, by gaping ouer the heads of the poore, by treading vpon them and grinding their faces, and by other the like violent and indirect courses, raked much together, imagine

gine to remedie all this both with God and the world, by some largeffe, and beneuolēce to the poore, or to the Church at their decease; and being possessed herewith, they run on, presuming by this meanes to make a thorough satisfaction, both to recouer their credit with men, and to gaine fauour also with the Lord. The eleuenth and last branch of this *Guile*: is to looke no further then to a *shew of Godlinesse*, and to thinke ones selfe religious inough, if he haue learned the Art of seeming, and can make an outward semblance of that, which indeede is farre, from their Hearts. These which are thus minded, if the world hold a good opinion of them, they thinke themselues to be very holy, if men can not challenge them, they account themselues vnblameable. This is right hypocrisie. Hypocrite, is a greeke word, and signifieth a stage-player, who many times, for the time weareth the habite, and carrieth the stile and title of a king, himselfe beeing but a rascall, or beareth the part of some valourous knight, beeing a man of no resolution, or representeth a chaste and modest louer, when his owne life is a practise of vncleanes: This is properly an Hypocrite, and beeing applied to matters of religion, it signifieth such an one, whose profession, and mouth, and face, and habite, make by fittes and vpon occasions, great shewes of Pietie, when in his heart, he is nothing lesse then he makes shew of. Yet, this is the com-

2.Tim. 3.5.

Math. 7. 3. 4.

Math. 23. 23.

Mar. 6. 30.

mon Religion of the world, and from hence come so many courtes for getting of a man, a name, and opinion of religion. One man sheweth himselfe a sharpe reprobator and corrector of the errors of others, that so he may be thought to be such an one, who cannot brooke or suffer euill; and yet the same notwithstanding is slacke inough in reforming his owne corruptions; like to him of whom our Sauour speaketh in the Gospell, who forgetting the *Beame* in his owne Eye, was very desirous, as might seeme, to cast out the *Mote*, which was in his brothers Eye. Another, in some outward obseruations will seeme very precise, which are but as it were the Circumstances of religion, in the meane time neglecting the maine duties; after the fashion of the Scribes & Pharisees, to whom Christ denounced a woe because they did *take mite, and anise and cummin, and did leaue the weightier matter of the Law*: A third sort to be thought religious, will not sticke to giue some testimonie of reformation, and like Saul in his expedition against Amaleck, who killed the worser stuffe, and saued the best of the spoile aliue, so they will kill (as might seeme) some petite sins of lesse profit advantage, or delight, & yet let the great sinnes, the crucifying wherof should chiefly testify ther obedience,) bleate & cry stil in the eares of the most high. Thus Herod, reformed som things at Iohns preaching, but the grādsin he would
by

by no meanes be perswaded to reforme, but thought the preacher might better spare his head,thē he could liue without that sinn; many such Herods there are now adaies, who, whē a godly reformatiō is vrged,cry with the same wordes, though I feare me not with the same mind,that that good Syrian vsed *Onely herein the Lord be mercifull vnto vs*, let vs be born with in this,& besides it we will mēd any thing.As mēs courses are many,for the attaining of an Opiniō of religiō,so their endes are diuers:one mā doth it for his profit;as the *Shechemites* yeilded to be circumeised vpon this hope, *Shall not their flockes, and castell, and all their substance be ours?* Another doth it for his credit and estimation. So, *Saul* though he did not much loue or esteeme *Samuel*, as a Prophet, yet when *Samuel* in some discontentment was departing from him,he importuned him to stay with him, and this was his reason, *Honour me,I pray thee before the Elders of my people*. He thought *Samuels* presence would grace him,otherwise it is likely he did not much regard him. And I doe verily thinke, this to haue beene one cause, which mooued *Herod* at the first, to countenance *Iohn Baptist*: because, the people accounting *Iohn* as a Prophet, it could not but make much for *Herods* credit to be a protection vnto him. Another yet maketh Religion, but as a cloke to greater vilanies: so *Iezabel* purposing by false witnessses to take away *Na-*

2.King.5.18.

Gen.34.23.

2Sam.15.30.

1. King. 21. 9.

2. Sam. 15. 7.

boths life, yet would grace the matter with proclaiming a Fast. And Absolom made the performance of a Vow in Hebron, to be the shadow of his vnnaturall conspiracie against his father. This is the last Branch of this *Spirituall Guile*; the summe of It, is this, when for matters of Religion men content themselves with the Iudgement of the world, thinking themselves very holy, if the world so account them. Thus haue I ripped vp Adams fig-leaues, and shewed you, as I thinke, all the particulars of this *Spiritual Guile*; whereby men thinking to deceiue God, doe at the last vtterly beguile their owne soules. I haue beene longer in it then I thought; but the excellencie and necessitie of the point, hath ouercaried me. Now, *Truth* is in euery respect contrarie hereunto, as full of plain-nes, as this is full of subtiltie, making a man as like to the God of *Truth*, as the other maketh him to resemble the *father of lies*. It is briefly this; An humble and feeling acknowledgement of a mans naturall sinnefulness; an aggravating to the conscience of euery euill, when a man hath to doe directly with the Lord; a shunning and auoiding of all shifts, either of pretended examples, or of Multitude, or of shrouding great sinnes vnder tolerable names, or of translating faults vnto others, or of presuming vpon Gods goodnes, or of hoping by petit meanes to redeeme offences, or by couering a false heart with a

face

face and vizard of Religion. This is *Truth* in the inward parts, as Dauid tearmeth it. This was in Hezekiah, *O Lord, I haue walked before thee in Truth*. And from hence springeth *Truth* in the conscience, giuing a true information of peace wrought with God by Iesus Christ, and assuring a man by the *Truth* of his Obedience, of the *Truth* of his Faith: *Truth* in the mouth, to put away Lying, and all manner speeches, which may giue the Lie to a good profession. *Truth* in the Eies, not to behold *Vanitie*: *Truth* in the eare not to beare the *Instructiō* that causeth to erre, from the words of knowledge: *Truth* in the Hand, in respect of the vprightnesse, and fidelitie, and plaine-nes, and open-nes of a mans dealing among men. Thus I haue shewed you, the nature of this *Truth*, which is comprehended in one clause thus, *True Obedience to that which a man knoweth to be the Truth*.

Psal. 51. 16.
Isay. 38. 3.

Eph 4. 25.

Isal. 19. 37.

Pro. 19. 27.

The next point, is to shew the necessitie of this kind of *Truth*, or namely *Truth* of Obedience, or Obedience to the *Truth*. The necessitie, may be gathered by that which Scripture hath deliuered of it, all whose Precepts impose a necessitie. *When wisdom enstreth into thy Heart and knowledge delighteth thy soule, Then shall counsell preserve thee, and understanding keepe thee*. So that there is no benefite by knowledge, till it come into the heart, & hath wrought upon the Affections. Saint Iames speaking of a generall apprehension of the

Pro. 2. 10.

Lam. 2. 19.

Matth. 7. 22.

Ioh. 13. 17.

Pro. 13. 7.

Mentiri est
contra men-
tem ire.

Truth of Religion, without vse, saith, *The De-
vils* haue it and doe tremble. *Many* shall come in
easie day, and shal say vnto me Lord, Lord, we haue
prophecied in thy name (let vs which are prea-
chers consider it,) yet Christ shall say vnto
them, *Depart from me, ye that worke iniquitie.*
Here is knowledge, and yet no saluation. *If
you know these things,* (saith Christ else where)
blesst are you, if you doe them: It is the Obedi-
ence, which maketh vp the Happinesse. *To
euery one that is thiristie, Come buy:* and what
then? Eate to the Hauing is nothing, without
the vsing. Places of Scripture of this nature
are infinite, all which doe confirme thus
much; that the Purchasers of the *Truth*, ought
not to be like, the Rich, (but yet miserable)
purchasers of the world, who, whē they haue
gotten much into their hands, yet goe as
neere the winde, fare as hardly, toyle as pain-
fully, looke as rufully, as they did when they
had nothing, and so (as Salomon saith,) *make
themselues poore hauing wealth:* Such must not
the Buyers of the *Truth* be, knowing much,
doing little, hauing (as it were) golden vn-
derstanding, and leaden Affections; And in-
deede to haue recourse vnto the true defini-
tion of a Lie, there is no more proper Lie,
then when a man knoweth one thing, and
doth the cleane contrarie: To lie, is, to goe a-
gainst a mans minde. So that when a mans
carriage giueth his knowledge the Lie, that
man is, though he know the *Truth*, a notori-

ous.

ous Lye before God. So much briefly for the necessitie of this *Truth*.

Now to apply this (which is the third point I vndertooke) this is the vse of that, which hath beene said; euen to stirre vs vp (as before to soundnes of knowledge in the *Truth*, so now) to heartie and vnfaigned Obedience therevnto: that as by following the former Exhortation we shall be able to say; *Thus we haue laboured, thus we abound in knowledge, thus are we grounded in Religion*; so by this, I mean by this Obeying frō the Hart the Form of Do^{ct}rine which we haue learned, we may with seeking vse the wordes of Ieremie, *The Lord is my portio sauh my soule*; and of Dauid, *I haue sworne and will performe it, that I will keepe thy righteous iudgements*. So that when we shal heare the Lord say in his word, *Oh that there were such an heart in them to feare me, and to keepe all my commandements alwaies*; our hearts within vs, may make Answer, *Oh that our waies were directed to keepe thy statutes*. This is the life of all Religion, this is the Power of Godlines, namely, when as the *Truth* seated in the vnderstanding like the oyntmēt which being powred on Aarons head ranne down to his Beard, and went euen to the skirtes of his garments, so this, deriueth it selfe into the whole man, and sweeteneth all his Actions, making him to giue vp his *Body, a liuing sacrifice, holy and acceptable vnto God*. And surely, if I had the best gift in perswading which God

The Vse.

Rom. 6. 17.

Iam. 3. 24.

Psal. 119. 106.

Deut. 5. 29.

Psa. 119. 5.

2. Tim. 3. 5.

Psal. 133.

Rom. 12. 1.

Eccle 12. 17.

God hath giuen to any man, and could make my wordes like nailes, fastened by the Masters of the Assemblies, I could not bestow my skill better, then in vrging, and pressing this dutie: and that in these three respects. First, because of the difficultie of the dutie. It is by many degrees easier, to become a man of deepe iudgement, then of a religious Obedience: a harder matter to rectifie the Affections, then to informe the vnderstanding. And there is good reason for it, even in nature: In a matter of Knowledge, to be apprehended by the vnderstanding part of Man, there may such forcible reasons and necessarie consequences be drawne, wherevnto it cannot possibly but giue consent: In the affections it is not so. For, that which mooueth them, is some sensible, either profite or delight, which because it is not so easily felt, and so soone perceiued in the case of Obedience, & reformation, therefore it is an easie matter, for the vnderstanding to be well enlightened in the knowledge of religion, and yet the affections to remaine cold and lumpish without any loue to religion. So that a man may sooner runne through the whole Circle of Knowledge, then set one steppe forward to Obedience. Now in reason, that which is so hard in performing, requireth vehemencie of perswading. The second respect, why I hold it so worthy the paines of me, or of any other to vrgethis duty, is the excellencie of it;

it; and that appeareth hereby, because the
 left graine of Obedience, doth as it were sea-
 son the whole lump of knowledge: the sma-
 lest quantitie of heartie affections, is the
 measure of Religio: God, respecteth not how
 much, but how heartily: yea, if a man be cur-
 short of the fulnesse of obedience, yet, if he
 haue an vnfeined desire, he is accepted *ac-
 cording to that he hath*: so precious a thing is the
 heartie Embracing of this Truth. The third
 respect, is the generall want hereof among
 the men of this generation. For, as we haue
 caused the enemies of God to blasphemie, I
 meane Papists, and to speake euill of our ho-
 ly profession, because of our fruit-lesnes; so
 it would make the *Eres* of Dauid to *gush out
 with riuers of waters*, and *vexe the righteous
 soule* of Lot, if they liued among vs; to see
 first, how the more learned and wiser sort,
 (who yet would be thought Religious) make
 religion onely a matter of contemplation, &
 thinke it inough to be able to discourse in
 matters of Diuinity, as in other things vpon
 occasion; and then next, how the common
 sort, (that are yet called Christians,) be as far
 from the power and truth of Religion, as
 they which neuer heard of Religion. So then,
 this being a dutie of that difficultie, of that
 excellencie, of that necessitie, (that I may at
 last end this first part) suffer me to renew the
 former exhortatiō in one word: As you must
 spare no cost to possesse the *Truth*, so you

2. Cor. 8. 11.

Pla. 119. 136.
 2. Pet. 1. 8.

must euen giue all, euen for one little *Modicum* of heartie obedience to the *Truthe*. For the purchasing wherof, I know no other place to remit thee vnto, then that which I named for the purchasing of knowledg, euē the Market of the Lord, the House of God, where his word is most faithfullly dispensed: where the faithfull Steward of Gods house, who knoweth how to distribute to every man his portion in due season, will, as he doth prooue the Doctrine, to stablish thy Iudgement, so apply it also, and make vse of it to direct thy Obedience. And thus much for the first part of the Text, the Iniunction, *Buy the Truthe*. Now followeth the Inhibition, *sell not the Truthe*.

The second
part of the
Text.

I shall not neede to spend much time, in searching out the meaning of this clause. For first, the word *Truthe* is so to be vnderstood here as in the former part. And then, what it is to *sell the Truthe*, wil easily be gathered from the consideration of *Buying*, which hath hitherto bene expounded. As then Salomon when he enioyned the *Buying* of the *Truthe*, meant thereby a carefull and an Industrious endeavouring to obtain the *Truthe*; so here inhibiting the *sale of Truthe*, he intēdeth a careless & negligēt dispositiō to forgoe the *Truthe*.

The only diuision which I will vse, shall be to apply this *selling*, to the double Interpretation of the word *Truthe*: So that I haue here two points to handle: 1. *Sell not the knowledge of the Truthe*: 2. *Forgoe not, part not with thy Obedience*.

dience to the Truth. Of these two in order. And first of this, *sell not the knowledge of the Truth*; that is, Be not wrought by any meanes, to alter thy Iudgement when thou art once grounded, and settled in the *Truth*. Now as in handling of the former part, I did apply the Similitude of *Buying*, so in this also, I must haue leaue, to follow the phrase of *selling*, so farre forth, as (agreeably to the Rule & Proportion of Faith,) it may giue light vnto this place.

Of a good and thriftie Husband, which is resolued not to part with that, which by his great Industry and charge he hath gotten, two things are required. 1. To continue and preserue his estate. 2. By all honest meanes to encrease it. He which hath a resolution not to sell that, which he hath, you know he will haue nought to doe, with common Brokers, such as are lifting (as it were) at euery Thing, and lie in the wind to catch whatsoever, any vnthrift shall be willing to depart with; or els, if he happen to haue to doe with such, he wil bewise to know how torid his hāds of thē, and to keepe that which he hath from their fingering. This is wordly Pollicie; not much vnlike to this, ought to be the wisdom of euery good Christian in this behalfe. As our Times are, Sathan, (who is the captaine Broker and cannot abide this Christian frugality) hath two principall agents, who follow his causes, and are dealers for him in this kind. 1. The Atheist. 2. The Papist. Against

Iam. 4. 7.

both these, he which is a right religious *Naboth*, and crieth, God forbid that I should part with the possession of Gods *Truth*, must arme himselfe. First, for the Atheist, (who is in the *Deuills* hand, as the sword was in the hand of *Ioab* toward *Amasa*, to strike Religion to the Heart, that he may not need to double his stroke; the best course in regard of him, is altogether to disclaime him, & not so much as to vse any speeches of chafering with him; but as Saint *Iames* speaketh touching the *Deuill*, at the very first Encounter to resist him. For, it is a dangerous thing, in religion, especially in the principall pointes, as of the Godhead, the Immortality of the soule, the Resurrection, and the like, to admitte of any discourse, although it may be pretended to be but for conference sake, whereby the *Truth* of these Things might be called into Question. Reason teacheth vs, that euery Arte must haue his principles, which must not be gainsaid. I remember what the Philosopher could say; If any should dispute and argue touching this Principle, whether there be Motion in nature, let him be beaten, till he confesse, that he who striketh him, may desist from beating him; or, whether the fire be hotte, let him be made to feele it; and so, he that should call the Immortalitie of the soule into questiō; it were pitie but he should be serued, as he did voluntarily do to himselfe, who threw himselfe headlong from a
 Rocke,

Rocke that he might experimentally know it. The Heathenish Ephesians were wiser for, when they heard Paul beginne to call the Godhead of Diana into doubt, they carried it away with a shoute, *Great is Diana of the Ephesians*, they thought it a thing not to be endured. And through this Flood-gate, came this Sea of misery into the world in which we are all ouerwhelmed, euen, that our grandmother *Henah*, did entertaine a discourte, & Parley with Sathan, touching the *Truth* of Gods word: As indeed, to what end are conferences and reasonings of this nature? For, *If men will not beleue Moses and the Prophets*, nothing can perswade them. Furthermore: because euery Man shall now & then feele a little peice of an Atheist in his owne bosome (for each man by nature is that *Foole* which *sauib in his Heart, there is no God,*) therefore (because also the Principles of Atheisme are grounded vpon Mans Reason,) it is good to be settled in this Rule; that the Mysteries of Christian Religion are not to be examined by Humane Reason. For which cause the Scripture saith. *The naturall man perceimeth not the Things of the spirit of God for they are Foolishnes vnto him, &c.* And *The Wisedome of the flesh, is Enmuse against God: and, If any man among you seeme to be wise in this world, let him be a Foole that he may be wise.* It is not in Religion, as in naturall Things: In them, a Iudgement is grounded vpon Experience and obseruatiō,

Ag. 19. 34

Gen. 3.

Luc. 16. 32

Psalm 14. 1.

1. Cor. 2. 14.

Rom. 8. 14.

1. Cor. 3. 18

Ioh. 20. 29.
 Heb 11. 1.
 Ioh. 6. 69.

and the Induction of many particulars, from which is drawne a generall conclusion: In diuinitie, the very Thing deliuered by Scripture is to be acknowledged, though it be not as yet strengthened by Experience, *Blessed are they that haue not seene, and haue beleened, saith our Saviour, and Faith is the Euidence of things which are not seene, and, we haue beleened, and knowne, &c.* said the Disciples. As Abraham hoped against Hope, so a Religious man must belecue against all carnall Reason to belecue. And indeed, if wee will tie our selues to Reason, there can be no soundnes in religion: For bring your maine pointes of Religion to Reasons Barre, there to receiue their Triall, and what shall be the verdict but this; that the doctrine of the Trinitie is senselesse, of the Incarnation of Christ, absurd; of the resurrection, incredible; of the vnion of Christs two natures, vnlikely; of Regeneration, vnpossible; of Predestination, Vniust; of Preaching, Foolishnes, and so of others: howbeit I hold this also, that where Scripture approoueth Reason, there Reason may be brought in as a witnes, although neuer as iudge; as in the case of the Reall presence, the Scripture ascribing to Christ a naturall Body, maketh naturall Reason an argument strong inough, against such an vnreasonable Opinion. Thus if a man shall bring his owne thoughts into capitivie, which exalt themselves against the know-

Truths Purchase.

knowledge of God, he shall be reasonably well garded against the Atheist, and maine-
taine this spirituall possession of Gods
Truth.

The second Manager of Sathans Busines, in seeking to draw vs to an vnthristie selling of the *Truth*, is the Papist, who was neuer busier, nor fuller of deuises then he is at this day, labouring by Bookes, by priue Perswa-
ders, by Bribes, and by all meanes which hel-
lish witte can devise, to draw men from the acknowledgement and profession of Gods
Truth. Their common motiues, are well knowne to those, which know any thing, and how they seeke to blind and dazell the Eies of many with the glorious (but yet pretended) shewes of Antiquitie, vniuersalitie, vni-
tie, Lineall succession, Catholique Church, Church planted by the Apostles, Fathers, Counsells, Miracles, and the like. Now to shew the weakenes of every of these Mo-
tiues, the falsehood of some, the pretending of other some, the Inuailidity of them all, were a long peice of worke, and not possibly to be (though it were but slightly,) hadled, in this shortnes of Time: yet lest I should seeme to name an enemy, & to giue no directio to resist him, therefore, that euē the meanest christi-
an, who hath gottē some comfortable know-
ledge of the *truth*, may know how to keep his Right against euery inueigling and catching Papist, I will deliuer these two instructions.

The

2. Tim. 3. 14.

The first is, the speech of the Apostle to Timothie, *Continue thou in the Things, which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them.* I pray you to consider the Place and you shall find it a notable Preservative, and as good as a grimme Porter to keepe out those Popish factors that would defeat vs of our inheritance. The Apostle preisseth a stiffe, and firme continuance in *Truth* receiued, when as these two Things concurre with it: 1. A mans own perswasion: 2. The consideration of the Quality of those which first taught vs. First, for a mans owne Perswasion; marke I pray you, least I should seeme, in steed of grounded settlednes, to commend selfe-willed Pecuiishnes: By beeing *perswaded*, Paul meaneth thus much, as if he had said to Timothie: *If it be an opinion, which thou hast not suddenly entertained, but upon good Aduise; if it hath seated it selfe in thy iudgement, then when as thou with Care and Conscience, with Humility, with using the Ordinarie meanes, with Praier vnto God, with heartie desire to be guided into Truth, enquiredst after knowledge, surely thou oughtest not (beeing by these degrees brought to it and in this manner perswaded in it) rashly and suddenly to forgoe it.* This is meant by Perswasion in this place; A settlednes of Iudgement, following vpon an orderly course to bring a man thereunto. The second thing which must concurre, is *Consider and marke of whom thou hast learned them: that is, Obserue, & note*

note well, what kind of men they are, by whose Ministry thou hast beene instructed, If they be men, who by their Fidelitie in Teaching, and by the blessing of God upon their Labours, in using their Ministry to convert mens soules, doe carie with them the seale of their Ministrie, nay, if thine own soule can witness for them either of these, out of thine owne feeling, then beware of a Doctrine contrary to that thou hast beene Taught; though I would not haue thee tie thy selfe to any mans Authority, yet be not rash, be well advised, before thou alter thy iudgement confirmed by such a Ministry. This is the first thing which I will in the Lord commend as a direction, for the meanner sort, (who cannot enter into the examination of every seuerall) to preserve them from the allurements of Poperie, and from selling the Truth to every cheating companion.

The second thing which I will commend vnto the simpler sort, as a meanes to keepe them, from being entangled, with the large offers of subtill Papists, which seeke to draw men from the Truth, is this; when they shall be perswaded to any point, of Poperie, differing from the doctrine taught amongst vs at this day, either by writing, or privie suggesting, or corrupt and vsound Teaching, let them compare it with the contrarie which we hold, and well ponder with themselves, (desiring also the assistance of Gods spirit) which of the two Opinions, maketh most

Col 2.23.

these Rules. So that you shall finde all the Grounds of that Religion, either to obscure Gods glorie, or to weaken mans comfort, or (what pretence soever it may make, by not seeming to spare the Bodie) to giue libertie to the flesh. I pray you trie the Truth hereof vpon occasion, and then credit the Direction accordingly.

Rev. 23.12.

Thus much briefly how a Christian good husband, who hauing at a deare hand purchased the Truth, and is willing still to enioy it, may keepe the same from all Hucksters, whether they be such as would draw him to No Religion, or such as would winne him to a false religion. A needefull point in these decaying times, in which Sathan knowing that *he hath but a short time, hath great wrath,* and bestirreth him selfe exceedingly; and in which also, many, as it were wearie of Manna, of the sincere doctrine of the Gospel, doe long for the flesh-pots of Egypt, for the grossenes of Poperie; others goe about to make a Medley of Poperie and true Christianitie, to put the Arke and Dagon into one Temple, which cannot be, others considering the course of Times, carrie themselves in a kinde of Indifferencie, casting (like the wise Steward) what they shall doe hereafter. So that if euer the Papists, leauing all other perswasions, should haue opportunitie (which God forbid) to resume their old Argument, *From the clubbes,* threatning vs, that, if we will

A Fustibus.

not sell our Inheritance, they will fire vs out, it is much to be feared, that a great many of vs would resigne our interest, choosing rather to goe seeke a new, then to hold our old possession vpon so hard conditions. I beseech you therefore, let vs as well remember to take heed of a Thriftlesenes in forsaking the *Truth*, as of Miserablenes and Niggardice in purchasing the *Truth*, and let me conclude this place, and exhortation, with the wordes of the Apostle; you that are, or hereafter by the blessing of God vpon the vse of the good meanes, shall be grounded in Gods holy *Truth* stand fast, and keepe the Instructions, that ye haue beene taught; and I pray Iesus Christ our Lord, who hath given vs Everlasting Consolation & good hope through grace, comfort our Heartes, and stablish vs, in euery word and good worke.

2. Thes. 2. 15.

2. Doct.

The next point, is to vrge this Inhibition in regard of the *Truth* of Obedience; of which also this place is to be vnderstood, which faith, sell not the *Truth*, that is, After thou art once entred into a holy course of true Obedience, see thou neuer forsake the same. For the well handling of this point, the most full and profitable course were this. In so much as Sathan, the Arch-enemie of our soules, knowing, that the further we goe on in true Obedience, the further we are from his iurisdiction, doth therefore, not faile to sollicite vs, and by many seuerall meanes to

Pro. 16. 4.
1. Cor. 1. 30. 31.

Rom. 3. 27.

verf. 28.

Rom. 15. 4.

for the Glorie of God, for the comfort of a distressed and distracted conscience, and for the restraint of the Libertie of the flesh: and which soeuer of the two, they shall find, by the witness of their owne conscience, (concurring with the voice of the Scripture) to make most for all, or for any of these three, let them take that, to be the soundest, and for their life not dare to renounce it. Marke the Reason. First the End why God made all things, was the *Glory* of his own name: the end why he redeemed mankind was, *That no flesh should reioyce in his presence, but that he which reioyceeth should reioyce in the Lord*; that no man should haue cause to thanke himselfe, but should be compelled to ascribe all vnto the Lord. By this Rule Paul decideth the Controversie touching Iustification by Faith and workes; where is shew the reioycing? saith he) *It is excluded: By what law; (that is, By what means of saluatiō) of workes? Nay, but by the Law of Faith.* Faith taketh all from man, and ascribeth all to the Lord: *Therefore we conclude, that a man is iustified by faith without the workes of the law.* So that hence I confirme This Rule, that looke which point of Doctrinie doth most debase man, and giue the whole glorie of all good vnto the Lord, that is the *Truth*, and that is alone to be embraced. For the second Rule, which is touching comfort: Paul saith, that the Ende why the Scripture was written was for our *Learning and comfort*: The End

Ende of all, both writing and Teaching is, that man feeling the extremitie of his owne miserie, might notwithstanding be setled in the comfortable assurace of the loue of God in Christ Iesus. So then, that doctrine which affordeth the soundest comfort, then, when a wounded conscience most desireth comfort, that is the Truth, and that is not at any hand to be forsaken. Thirdly, touching the Restraint of the flesh, I remember the saying of the Apostle, *Ye haue beene called into libertie, only use not your libertie as an occasion to the flesh*: as who would say, The doctrine of Christian Religion, though it be a doctrine of Libertie to the Spirit, freeing it from the bondage of sinne and Sathan, yet it is a doctrine of Restraint to the Flesh; so that when you feeke the Flesh begin to breake out, and take libertie, then know it to be an Abuse of the Doctrine of Libertie. This was Pauls meaning. So that it is an vnfallible Canon, that that Doctrine which presseth vpon men, the most precise and strict Obedience to Gods will, not giuing any the least toleration to any the smallest sinne, but is still curbing mans naturall inclination vnto Euill, that same is the Truth of God, that ought every seruant of God to maintaine. I pray you remember this Direction. I doe not for mine owne part (and I speake it hauing often and aduisedly thought vpon it) know any maine point of Popetrie, but it may well be tried by

Col 2.23.

these Rules. So that you shall finde all the Grounds of that Religion, either to obscure Gods glorie, or to weaken mans comfort, or (what pretense soever it may make, by not seeming to spare the Bodie) to giue libertie to the flesh. I pray you trie the Truth hereof vpon occasion, and then credit the Direction accordingly.

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A Fustibus.

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be ever tempering with vs, to slake our forwardnes, and to kill and coole all zeale within vs; for this cause it were good to discouer his plots, to designe his instruments, and to note the seuerall suggestions by which he attempteth to make vs cast off all holy Obedience to Gods *Trush*. Sometimes Profite hindreth, sometime Pleasure misleadeth, sometimes a feare to impair our credit in the world is a stoppe, sometimes a concept of too much straitnes and difficultie in Religion discourageth, sometimes an opinion that too much zeale is superfluous, crossieth vs; so that it is a hard matter, to play the good Husband in holding fast a good profession to the End. But, because to enter into everie of these particulars, would require a more large discourse, therefore as a generall preservative, against all occasions that may withdraw, I will onely commend, and confirme vnto you this Doctrine, namely; *That he which hath entred into a good course of true obedience, ought not at any hand to desist and fall away from the same.* The course of Christianitie, is often in Scripture compared to a Race, in which it sufficeth not a man, either to haue run long, or to haue runne painefully, vnlesse he hold out vnto the marke; nay, he which breaketh off, in the mid way, is as far from a reward as he which neuer set one steppe forward ther-vnto; So in this Case, it booteth not a man, to haue beene sometimes very forward, and to haue

haue made some shew of loue and obediēce vnto Gods *Trush*, vnlesse he doe persist, and continue therein vnto the end. Therefore, So runne (saith the Apostle) *that you may obtaine. forrunne*; that is, moderately in the beginning, constantly in the midst, and cheerefully in the end, making the end rather better, then worse then the Beginning. An vnstayed, inconstant and fickle disposition, to be caried with a humour, and to embrace a thing but for a fitte, is a thing so disgracefull euen in common reason, that many men oftentimes doe persist in that which is naught, rather to incurre the suspicion of vnstednes; much more, is it shamefull in matters of religion. And therefore, as it is the Brand of the wicked to be like a whirlewind, so it is the note of the Righteous to be as an *Euerlasting Foundation*. All the promises of Happines in holy Scripture, are made with Condition of Continuance. *He that endureth to the end shall be saved; To him that ouercometh will I giue, &c. Be faithfull to the Death, and thou shalt receiue the crowne of life.* So that if you take away continuance, all hope of happines is vicerly overthrowne. In a word, not to say so much as might be spoken in this case; they which haue beene zealous, and carefull, &c forward, and doe after grow cold, their case is worse, and their punishment more heauy. First their case is worse, because hereby they are brought into the way, to that vnpardonable sinne

1. Cor. 9. 24.

Pro 10. 25,

Math. 24. 13.
Reu. 2. 7.

2. Pet. 2. 20.

The Use.

2. Tim. 4. 10

Miserrimum
est fugisse bea-
tum.

sinne against the holy Ghost, so that if ever they recover, it will cost them the setting on. Again their punishment is more heauie: For they who have escaped from the filthines of the World, through the knowledge of the Lord &c. If they be tangled againe therein, the latter end is worse then the beginning.

There is a necessarie vse to be made of this point: Backsliding, falling away, loosing the first loue, are the common finnes of the professors of religio in this age. The Church is full of *Demasses* who haue left their old zeale and haue embraced the present world. The blessed continuance of our happy Peace, hath beene to many an occasion of Falling: It is time that the Lord should quicken vs by some sharper courses. There be many, of whom it may be said, *He was a zealous Gentleman, carefull in the waies of godlines: I knew such an one, an earnest and painefull preacher, studious, industrious, of excellent giftes: There is an other, was prettily come on, and gave good testimony of Gods graces to be in him, was a diligent hearer, a man who loued to conferre of good Things; But now there is a great alteration, the world hath choked them, the Vanitie of outward things hath beguiled them and they are, not the men they haue beene.* Alas that any man should greeue occasion to haue it so said of him. I remember the saying, *It is the most woefull thing to haue beene happy:* and so, it is a miserable thing to haue beene zealous, and now not

to be zealous, to haue had Lands, and Li-
uings, and large possessions, and now to be
a begger, to haue had the *Truth* of Obedi-
ence in possession, but now to haue cleane
parted therewithal. I beseech you, if any here
be guilty herein (as euery man, hath good
cause to be ielous ouer himselfe with a godly
ielousie) let him be admonished to looke to
it quickly, to *repent and doe his first workes*, least
he incurre a double condemnation. Who
will pite him, that had land and liuing,
and could not keepe it? and how shall
the Lord be mercifull vnto him, who hauing
knowne the *Way of Truth* shall *turne from the
holy Commandement giuen vnto him*? And for
others, which are (perhaps) but yet commers
on and beginners in good things, as you shal
learne, other Things, so learne this withall,
that we haue need to keepe a narrow watch
ouer our hartes, least we waxe wearie of well
Doing, least at vnawares a kind of sacietie &
fulnes creepe vpon vs. To, beginne a thing is
pleasant, therefore for varieties sake, many
will beginne, but vpon some occasions soone
leauē off; so that all the prooffe is in the End.

There is one point more behinde, no lesse
necessarie then the former, a Branch of my
diuision, and incident also to my Text; and
that is, a Godly care to enlarge, and encrease
the *Truth which we haue purchased*. In this fru-
gall and Thriuing Age, he is, among worldly
wise men, halfe accounted an ynchrist, not

onely, that maketh away his estate, either in whole, or in part, but also which doth not by his industrie, and providence something better the same. And I pray you, mark, if my Text, doe not require so much: It is in the nature of euery Inhibition, or forbidding Commandement, to imply the contrarie: As, *Thou shalt not kill*; comprehendeth this vnder it, *Thou shalt by all honest means preserve the life of thy neighbour*: so, *thou shalt not sell the Truth*: what must I then doe, (wilt thou say:) Thou must husband it well, and labour to encrease it. So that my Text very naturally, without setting it vpon the racke, occasioneth the vrging of that dutie which the Scripture often doth perswade, namely, *A caring and endeavouring to thrive in Religion, to encrease both in knowledge and in obedience*. S. Peter giueth a charge, *Grow in grace*. Paul beseecheth his hearers *to encrease more and more*. Salomon compareth the state of a Christian *to the light, which shineth more and more vnto the perfect day*. In Ezekiel, the graces of Gods spirit, are figured by the waters, issuing out of the Sanctuarie, which were first to the ankles, then to the knees, then to the loynes, then to a river that could not be passed ouer. Dauid calleth Gods seruants *Trees, which bring forth fruit in their age, and euen then are fat, and flourishing*. Christ in the Parable reporteth that the Euill seruant, though he kept the Talent in a napkin safe, yet was condemned for not encreasing it.

Thus

2. Pet. 3. 18.

1. Thess. 4. 1.

Pro. 4. 18.

Ezek. 47.

Psal. 92. 12.

Math. 25. 24.

Thus you see the Truth of this Doctrine. And I pray you let vs make the vse of it, to be stirred vp by it (so many as haue gotten some knowledge, and shewed some fruits of Obedience,) not to rest satisfied therewith, thinking that we know enough, & haue done enough, but after the worthie example of Paul, let vs still *forget that which is behinde*, accounting that whereto we are come, to be scarce worth the naming, and struing to goe from grace to grace, from vertue to vertue, *from strength to strength, according as God hath dealt to euery one the measure of faith.* Flesh and blood is readie soone to satisfie it selfe, with a little in these things, though in other things it be vnslatiable; and worldly men (that would be thought religious for all that) they plead, *All is well, and how Religious wou'd you haue vs to be? Doe we not thus and thus, and what would you haue of vs more?* To helpe this, I pray you remember this; He is the best Christian, who is euer complaining to himselfe of his owne slacknes, and carrieth a kind of holy Indignation against himselfe, that he knoweth no more, and is no more obedient, more grieuing at that which is *Behind*, then pleasing himselfe in that whereto he is attained. And on the other side, he that is in his owne conceipt come to a full point, thinking that a little Religion, a little zeale, a little holines, a little knowledge will suffice, the same man hath no zeale, no holi-

The Vse.

Eph. 3. 13.

Psal. 84. 7.
Rom. 12. 3.

Phil 3. 13.

Math. 23. 29.

Luc. 8. 18.

nes, no knowledge, no religion at all. My reason is, the euill seruant I spake of before, though in one place it is saide of him, that that was taken from him which he had, yet elswhere it is said of him, that that was taken from him *which it seemed* he had. So that it is but a seeming of Religion, where there is no care of encreasing. And thus at last I haue ended this Text, & though I haue not handled euery point so largely, as the worth of it did deserue, yet I haue, in some measure, touched euery particular incident to this place.

The ende of the second Sermon.

*Let God alone haue
the glorie.*

